HUMAN AND HUMANITARIAN IDEAS IN THE PHILOSOPHY OF ALISHER NAVOI

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ABSTRACT
The creative work of Alisher Navoi was very colourful and many-sided, there were not any themes which he had not write. But his works and practical activity were the theme of generalized peculiarity and direction of human and humanitarian. He had his method and language of interpreting godly and worldly interpretation masterfully. The human in the centre place, his honour place in the nature, social rank, freedom, benefit were interpreted as high value in the creative work of thinker. The human theme was paid attention particularly in his poems in “Hamsa” and the other works.
INTRODUCTION
Including it was said in his poem “Khayratul-abror” the human is the greatest and sacred in the nature who was created by Allah, the main purpose of creating all mountains, luxuries in the world is to serve the human’s benefit.

The thinker described and evaluated the human is the most perfect among the all creature, the human is as an enlightenment creature who understands the hidden secrets of Allah in the nature with his mind, thought and intellect. He stated the human had been created as sacred and handsome.

The main content of the works is in the human theme, A.Navoi described all good qualities and bad uneases of the human and he taught their consequences. Especially, charity and miserliness, good breeding and uneducatedness, sense of shame and shameless, contentment and greediness, devotion and unfriendless, correctness and falsity, truthful and deceived, justice and tyranny sides are shown and analyzed. These human qualities are shown in “Khayratul – abror”. In one chapter of the works he said kings and people: “ If there is the mankind, the world, the mankind live in the world, you will well – build the world with justice and make people of the world happy with good behavior”

It is necessary to underline that the creative heritage of the whole content of Navoi was the human of the whole content of Navoi was the human and humanity, the connection with the human was reflected in his philosophical poem. “Khayratul – abror”. Especially the human matter was analyzed and described in three wonders and twenty themes of the poem.

Some good values and bad blames which belong to the human were evaluated with the comparative art. Particularly, if the human comprehends his blames and sins, he regrets, if his sins are a lot, it is easy for Allah to forgive them. Therefore it is said the human must recognize Allah, It is the way to reach to be well - educated persons.

It is said to compare generosity and miserliness, thanks to charity, it is of course inescapable baseness to miserliness, soul satisfaction from humanity. The thinker compared. HotamToy the hero from the creative work of Oriental peoples with Korun in miserliness, in his works. It is necessary to know the meaning of the word charity. There is the sacred hadis: “ Allah said eat and drink, but don’twaste them”.

METHOD
Generous people don’t die with their good behavior, useful and good action as Khizr. But greedy people swallowed a pearl with greediness, in order to take the pearly they will chop their breast. Here the thinker used the wonderful comparison assimilation. The thinker expressed his opinion about politeness and bad manners, he said that politeness is the mark of human’s maturity, and bad manners is destruction. He think: “It will be entered into the inside of the earth because of there is loud noise of thunder, a quail will be caught by a hunter because of its loud singing, when a child is still (young) little and charmed with the outside beautiful ornament of a shake and he catches it but
the snake may bite and kill the child”. From the history we know Khasayn has a good name Yazid has a bad name.

Koney was a symbol of contentment, he became a king with his conviction and Tomey was a symbol of greediness he was ashamed and needy, they were described about the conviction and greediness in the Oriental literature.

Navoi spoke about love, he described it that love was the real content of human’s life. If thereis no sense of love in human`s heart there is no meaning to live, that is unhappy.

He expressed that devotion is the most beautiful value of human, he said that anybody devotes his lover, angels pray for God in order not make it up he presented a wonderful saying.

He spoke about modesty, because of modesty and upbringing Nushirvon became a fair world king. He proved the fate of human was dependent on modesty and immodesty.

Navoi compared correctness and crookedness, he said that because of correctness of bow the arrow was shot at correctly so Navoi said the hadis “Truthful is honesty”.

Navoi evaluated the power of specific sacred miracle word especially he wrote the magic word with love, the language of his people, they are heritage for us from Navoi. There are invaluable sayings: “With the help of word non – Muslim becomes Muslim, with the help of word animal becomes human. If your benefit helps people undoubtedly you must know this benefit is more necessary for you. Contrarily your anger relation may kill alive”.

The thinker described the human from the other creatures which Allah gives gift peculiarities:their heart and soul. The thinker says that in the reality the whole wealth and treasure are in the human`s soul, as the owner of the whole space. The thinker characterized as the owner os soul. A.Navoi said: “Kaaba is the qibla (i.e. the side to which muslims turn their faces during the pray) of the whole world, but there is no value in the human`s soul Kaaba (i.e. a small stone nuilding in the court of the Great Mosque in Holy Macca, a holy place of Muslims). Because (it) Kaaba is the ordinary earthy (deep) bow to God place of people, the Creator’s smile fine and attractive movement (adorn) is reflected in the human`s soul. Therefore this soul carries human being to the grand (position) statues or lowness”.

We also meet as though patriotism ideas of the thinker`s other works.

If the human directs only for good work all activities with consciousness and thought he will save his honoray “A.Navoi says in “Frakhod and Shirin”.

The human is the greatest among all things and creatures in the space in the works” The word of poorness, poverty and absence valey”inNavoi “Lisonuttayr”, mind wonders at maturity. But the thinker stated that the human would
suffer from torture. Navoi said that people wouldn’t know the spent time while they were tried haudhtiness, position and quarreling with statues during their short life. The main idea from this philosophical works of the thinker is that he progressed the deep idea: human`s son became a perfect man through the different difficulties. A.Navoi wrote the works in the Persian language under the penname Foniy which you can see the short duration of Islam sophism.

RESULT AND DISCUSSION
On the occasion of the great poet`s birthday a Canadian scientist Harry Dick`s article “The gardener of spiritual garden” was published in Uzbek. This scientist as the fan of Navoi` s creative work translated his book “Lissonut-tayr” (“The language of birds”) into English in order to give information to English speaking readers about the whole feature an dispiritual beauty of works. He aggrandized Navoi as “my poet”, “the gardener of spiritual garden”. In the condition of falling the acute spirituality in the west, Harry Dick said that the very update task is “to clean the garden from different strange grass and care of it”. In solving such update task Harry Dick explains the necessity of using the great spirituality, deep humanitarian heritage in Navoi` s creative work.

On the basis of the ideas of deep thought owners as Navoi are directed at the taken shape modern political relations, the charter of the UNO which form legal bases of social political relations in the international community, “The worldwide declaration of human rights”, “Ombudsman according the human rights” and other international, zone organizations, pacts and conventions. Their main purpose is to defend human rights and benefits. Independent Uzbekistan has become a member of more than 70 international and zone organizations and signed agreements as the faithfulness symbol to the world admitted principles of democracy. Member countries of such international organizations pledge themselves to do human rights (with) implicitly and definitely in their zones.

During the years of independence, all measures have been taken in accordance with such a deep philosophy. The constitution and laws, as well as all democratic reforms carried out on the principle of “reforms are aimed not at reforms but at human interests”. In particular, in the preamble to the constitution of Uzbekistan:

- Commitment to human rights and sovereignty;
- Demonstrate commitment to democracy and social justie;
- The establishment of a humanistic democratic rule of law;
- Ensuring peace and national harmony for citizens; as well as high humanitarian principles. In addition, articles 13-14 of the constitution and other articles define human dignity, human rights as the highest value. The second chapter of the constitution- chapters V,VI, VII, IX,X and XI is devoted to the protection of human rights and interests.

The ultimate goal of the “Uzbek model” of development is based on the principles of human interests and social justice, the principles of law and strong
social protection are fully based on human interests. As a continuation of this principle, it is annually appointed by Islam Karimov the first president of Uzbekistan for social purposes and this tradition continues unabated. In particular, the social name of each year was originally called “1997 – the year of Human interests”.

“2017 was the year of dialogue with people and human interests”. It was announced by the President of the Republic of the Republic of Uzbekistan Sh. Mirziyoyev. It is an integral part of the democratic humanitarian principle.

In the system of socio-political ideas of Alisher Navoi, humanistic views are incompatible with modern scientific and research concepts of political concepts, reflected in the political views of Eastern thinkers with their current socio-political concepts.

It should be noted that the work “Mahbubul–qulub” written by the thinker at the end of his life was created as a pandemic for those who have the power and the right to make decisions in the socio-political process. This work is a well-structured scientific-theoretical and didactic work of the thinker on social, philosophical, political and social issues. As the great thinker predicts this unique work has become a practical tool for the future.

In conclusion, since the popular ideas of great thinkers were recognized by people and scientists of the world, the humanistic ideas of scientist were practically interpreted in the social and political life of our country and people. In his works Alisher Navoi actively responds to social groups, socio-political and ethical events in the modern era.

Language is a symbol of a nation. Alisher Navoi describes the role of language in the life of a person and a person in a deep philosophical analysis. The miracle and virtue that separates man from other beings is the miracle of language. He is also the founder of a great native Uzbek language and historical services for his evolutionary development.

The road to independence began with a step towards independence of the language, which is the basic wealth and spirituality of our people. As a result of the wishes and struggles of our people and creative intelligentsia in the former Soviet time, on October 21, 1989, the law on the State (Uzbek) language of the Republic of Uzbekistan was adopted. The adoption of this law was the result of the prophecy of the prophet and the foundation of the right and the right of the nation to “embrace and prosper throughout life”, as well as the historical harmonies of the thinker.

Now our Uzbek language has all the legal, socio-political and spiritual foundations for its future development, since the language of communication of our compatriots living in many countries of the world, along with the largest languages of the world is about 40 million people. For all this, we are indebted to AlisherNavois a grateful generation. We believe that this will be much more useful when it comes to maintaining our language.
For his long history Alisher Navoi has solved the problem of creating a decent, prosperous, happy lifestyle for everyone and for the whole society. According to the great thinker a fair society can be achieved. He says that he is educated with high human qualities, highly educated, bold, experienced and of course guided by a fair ruler. Nevertheless, the thinker, meanwhile, says that society is both educated and managers and administrators must be worthy of each other. His philosophy is especially widespread in his works such as “Sadilskandari”, “Farhod and Shirin”, “Sabbaisayor”, “Lisonut - Tayr” and “Mahbubul - kulub”.

CONCLUSION

Navoi created heroes, kings, sultans and amirs, the main characters of his works, as well as his modern, social, cultural and linguistic styles. But he called his heroes justice and wisdom.

Great thinkers, public administration, social and political processes in the organization and carrying out haste and quickly go to emergency too many mistakes in society and people’s lives and cause serious damage, taking into account the processes of social dynamism, that is slow and step by step and what it is. There must be a firm principle to follow to a consistent basis.

In his book “Farhod and Shirin” he says that those who approve and control the state that is pursue a policy, must recognize that stuttering and clarity, in particular, should be used as a fundamental principle of evolution.

The thinker teaches that in his writings justice is only solution to human rights, the law, the king and the law. In particular, in his “Kharat al-Abror's” (“Wonders of scientists”) “Zoluzar” i.e. in his “Golden old woman” story an elderly woman and a king went to the head of shariat (religious court), she (an old woman) explains him her case wisely. Throughout all the years of independence, all reforms have been the cornerstone of public policy in our constitution and in our law as the “rule of law” principle as the fundamental principle of democracy and social justice. The preamble and entire content of the Constitution of Uzbekistan are fueled by the rule of law. The principle of the rule of law is also emphasized in the “Uzbek model” of national development.

According to Alisher Navoi, people in society are different in nature. They can be divided into 5 types. He says: “first, the world” good people are by nature and origin. From such people to people are good. They needed to be constantly maintained and treated. People of the second group just prefer good things to themselves. Therefore, their goodness is not transferred to others, but encourage them to do good and be kind to others. They are in the third group and do not benefit people and do not benefit them. They must be called to goodness and protected from evil. The fourth group is bad people. But they do not want evil to anyone. You have not to make them do badly. The fifth group is evil, and they do evil to people. They need to use methods such as threats and promises.
REFERENCES


http://kh.uz/kutubxona/alisher-navoiy


